S.W. China AF16

872 each pupil bellowed. "If he doesn't bellow, he isn't learning, but chattering or making mischief."

The mandarin pays for the upkeep of this school. The children live and eat in the castle and bring only their sleeping blankets and in winter a coal brazier from home. "The lessons are conducted according to the new Western style," the teacher told me. Every hour there was a short pause and every day there was physical exercise. If the teacher wanted to begin or interrupt the lessons he drummed on a hollow tree trunk, just like a South Sea Islander.

241 166 The mandarin was also obliged to distribute seeds to the Chinese immigrants; and because the last few years there had been poor harvests he had to order tsamba from Dawo and Romi Tschanggu and rice from the city of Ya tschou. (1) Otherwise all the colonists would have

1. The price for barley in Tschanggu was exactly 15 times as much as in Hsining fu.

long since gone home to China. The colonization here, unlike that of Mongolia, is sponsored by the government. A few years ago 100 families were established here; they had land as well as free seeds, schools for their children and complete freedom from taxes for the first years. And yet conditions were so unfavorable that more than half of them had already gone back and there were only 40 Chinese families left.

651 From the Tibetan families the mandarin gets free escort (ula) and compulsory military service, besides 2.5 Candareen (tael cents) a year. Thus, his income is slight and during each meal Wu da lao ye complained when it came to the rice and rice wine that in this post he had to supply a great deal (presumably 2,000 taels annually).

353 The hall in which my first reception had taken place was also the dining hall where the mandarin, his first secretary, the teacher and /Plates XLV, XLVI, XLVII and XLVIII appear between pp. 192 and 193 in the original text./ /193/ I were served. (1) Already in

[262] 1. Wu tschin hsü Da lao ye had even had Chinese pigs brought from the lowlands for slaughtering because he thought the Tibetan species which is raised throughout Hor in large quantities, was too fleshy and tasted bad. The Hor Tibetans eat their pork sometimes raw and sometimes cooked.

Tibetan times it had been a room for festive occasions. On the paneling of the walls and ceiling were painted garlands of flowers and hunting scenes in fiery colors. During the meal Tibetans who had some kind of request, were admitted. Scarcely were they inside when they threw themselves on the floor and the Chinese interpreter reported their request. It was seldom that the petitioners dared raise an objection. After the mandarin had curtly given his reply they murmured a feeble "O laso! laso!", bowed their heads, closed their eyes, lifted their hands, pressing the palms together, to their foreheads and again lowered their heads to the dirty floor. This was also the way the interviews of the poorer Tibetan aristocracy were conducted, which angered these people very much.

The floor plan of the castle in Tschanggu resembled the manor house of Puiling, except that the proportions were larger. The building is rectangular with a flat roof of loam, and has four wings that are built around an inner court. There are five stories, all of which are supported by trunks of spruce. Only the strong outer wall is made of stone and in it there are only a few small windows in the fifth story. In times of distress, half the tribe with women and children could be housed there. This building, like all Tibetan houses, has no foundation walls. The walls are built around the many wooden supports and beams of the interior, just as a tent wall is erected, and are not held in place in the ground.

The village of Tschanggu clusters around the manor house at the edge of the slope. Many of its houses lay in ruins, those that are left are inhabited by Chinese. These people, colonists, whom the Manchu government has transplanted here, mostly have Tibetan wives and the style of architecture is completely Tibetan. The town looked peaceful but ugly. The colonists had planted vegetable beds out of which rose stone ruins, testifying to recent wars and suffering.

The Tschanggu monastery is not more than 15 minutes away from the castle. The temples and the upper story of the priests' dwellings are built of wooden beams, as is common in South Tibet, and everything is nicely painted in gay colors. The entire grounds are surrounded by a low wall. (Plate XLVI). It seems designed more to maintain order and decorum among the inhabitants than as a defense against armed enemies. On a hunting trip I also happened to become acquainted with the convent of Tschanggu, which is only a few kilometers distant in a lateral ravine. It houses over a hundred nuns in miserable huts. No gold roofs make it visible from afar, no wall protects the huts from the outside. The nuns do not seem to do as good